Hay any worke for Cooper:

Or a briefe Pistle directed by Waye of an publication to the reverende Byshopps/ counselling them/if they will needs be barrelled vp/ for feare of smelling in the nostrels of her Maiestie & the State/that they would vse the aduise of reuerend Martin/for the prouiding of their Cooper. Because the reuerend T. C.(by which mistical letters/ is vnderstood/eyther the bounsing Parson of Eastmeane, or Tom Coates his Chaplaine) to bee an vnskilfull and a beceytfull tubtrimmer.

Wherein worthy Martin quits himselfe like a man I warrant you/in the modest defence of his selfe and his learned Pistles/and makes the Coopers hoopes to flye off/and the Bishops Tubs to leake out of all crye.

Penned and compiled by Martin the Metropolitane.

Printed in Europe/not farre from some of the Bounsing Priestes.

A man of worshipp/to the men of wor-shipp/that is/Martin Marprelate gentleman/ Primate/& Metropolitane of all the Martins wher-soeuer. To the John of al the sir Johns/ and to the rest of the terrible priests: saith haue among you once againe my clergie masters.

For

DBrethren/there is such a deal of loue growne of late I perceiue/betweene you and me/ that although I would be negligent in sending my Pistles vnto you: yet I see you cannot forget me. I thought you to bee verye kinde when you sent your Purcivaunts about the coun-trie to seeke for me. But now that you your selues haue taken the paines to write/this is out of all crie. Why it passes to thinke what louing & carefull brethren I haue/ who although I cannot be gotten/ to tell them where I am/ because I loue not the ayre of the Clinke or Gate-house in this colde time of Winter/ and by reason of my busines in Pistlemaking/ will notwithstanding make it knowne vnto the world/ that they haue a moneths mind towards me. Now truly brethren/I find you kinde/why ye do not know what a pleasure you haue done me. My worships bookes were vnknowne to many/before you al-lowed T.C. to admonishe the people of England to take heed/ that if they loued you/ they woulde make much of their prelates/ and the chiefe of the clergie. Now many seeke after my bookes/more then euer they did. Againe/ some knew not that our brother John of Fulham/ was so good vnto the porter of his gate/as to make the poore blinde honest soule/to be a dum minister. Many did not know/ eyther that Amen/ is as much as by my fayth/& so that our Sauiour Christe euer sware by his fayth: or that bowling and eating of the Sabboth/are of the same nature: that Ob. may as lawfully make blinde guydes/ as Dauid might eate of the Shew bread: or that father Thomas tubtrimmer of Winchester/ good old student/ is a master of Arts of 45. yeares standing. Many I say/

were ignorant of these thinges/ and many other prettie toyes/ vntil you wrote this prettie booke. Besides whatsoeuer you ouerpasse in my writings/ and did not gainsay/ that I hope wilbe iudged to be true. And so Iohn a Bridges his treason out of the 448. page of his booke/ you graunt to be true. Your selues you denie not to bee prettie popes. The B. of sir Dauids in Wales/ you denie not to haue two wiues/ with an hundred other thinges which you do not gainsay: so that the reader may iudge that I am true of my worde/ and vse not to lye like Bb. And this hath greatly commended my worshipps good dealing. But in your confutation of my book/ you haue shewed reuerende Martin to be truepenie in deede: For you haue confyrmed/ rather then confuted him. So that brethren/ the pleasure which you haue done vnto me/ is out of all scotche and notche. And shoulde not I againe be as readie to pleasure you? Naye/ then I shoulde be as vngratefull towards my good brethrē/ as Iohn of Cant. is to Thomas Cartwright. The which Iohn/ although he hath bin greatly fauored by the said Thomas/ in that Thomas hath now these many yeares let him alone and said nothing vnto him/ for not answering his bookes/ yet is not ashamed to make a secrete comparison/ betweene himselfe and Thomas Cartwright. As who say/ Iohn of Lambehith/ were as learned as Thomas Cartwright. What say you old deane Iohn a Bridges/ haue not you shewed your selfe thankfull vnto hir Maiestie/ in ouerthrowing hir supremacie in the 448. page of your booke. I will lay on load on your shincoat for this geare anon.

And I will haue my penyworths of all of you brethrē ere I haue done with you/ for this paine which your T.C hath taken with me. This is the puritans craft/ in procuring me to be confuted I knowe: Ile be euen with them to. A craftie whoresons brethren Bb. did you thinke/ because ỹ puritans T.C. did set Iohn of Cant. at a nonplus,

and

and gaue him the ouerthrow/that therefore your T. C. alias Thomas Cooper bishop of Winchester/or Thomas Cooke his Chaplaine/could set me at a nonplus. Simple fellowes/me thinkes he should not.

I gesse your T. C. to be Thomas Cooper (but I do not peremptorily affirme it) because the modest olde student of 52. yeres standing/setteth Winchester after Lincolne & Rochester in the contents of his booke/ which blasphemy/would not haue bin tollerated by them that saw and allowed the booke/ vnlesse mistres Coopers husband had bin the author of it.

Secondly/ because this T. C. the author of this booke is a bishop/and therefore Thomas Cooper/ he is a Bishop/because he reckoneth him selfe charged amongst others/ with those crimes whereof non are accused but bishops alone/pag. 101. lin. 26. Ha olde Martin yet I see thou hast it in thee/ thou wilt enter into the bowels of the cause in hand I perceue. Nay if you will commend me/ I will giue you more reasons yet. The stile and the phrase is very like her husbands/ ỹ was somtimes woont to write vnto doctor Day of Welles. You see I can do it in deed. Again/ non would be so grosshead as to gather/ because my reuerence telleth Deane John/ that he shall haue twenty fists about his eares more then his owne (whereby I meant in deede/ that many e would write against him/ by reason of his domination learning/ which otherwise neuer ment to take pen hand) that I threatned him with blowes/ and to deale by stafford law: Whereas that was far from my meaning/ and could by no means be gathered out of my words/ but only by him that pronounced Eulojin for Enlogeni in the pulpit: and by him whom a papist made to beleeue/ that the greek word Enlogeni, that is to giue thanks/ signifieth to make a crosse in the forhead: py hy hy hy. I cannot but laugh/ py hy hy hy. I cannot but laugh/ to thinke that an olde soaking

student in this learned age/is not ashamed to be so impudent as to presume to deale with a papist/ when he hath no grue in his pocked. But I promise you Sir/ it is no shame to be a L. bishop if a man could/ thogh he were as vnlerned as Iohn of Glocester or William of Liechfeld. And I tel you true/our brother Westchester/had as liue playe twentie nobles in a night/ at Primero on the cards/as trouble him selfe with any pulpit labor/and yet he thinks him self to be a sufficient bishop. What a bishop such a cardplaier! A bishop play 20. nobles in a night! Whie a round threpence serueth the turn to make good sport 3. or 4. nights amongst honest neighbours. And take heede of it brother Westchester: it is an vnlawfull game if you will beleeue me. For/in winter it is no matter to take a litle sport/for an od cast braces of 20. nobles when the wether is foule/ that men cannot go abroad to boules/or to shoote! What would you haue men take no recreatiõ! Be but it is an old said saw/ inough is as good as a feast. And recreations must not be made a trade and an occupation/ as master Martin Marprelate. I tel you true brother mine/though I haue as good a gift in pistle making/as you haue at primero/and far more delight then you can haue at your cards/for the loue I beare to my brethren/yet I dare not vse this sport/ but as a recreation/not making any trade therof. And cards I tel you though they bee without hornes/ yet they are parlous beasts. Be they lawful or vnlawful take heed of them for al that. For you cannot vse them but you must needs say your brother T.C. his Amen/ that is/ sweare by your faith/ many a time in the night/ wel I will neuer stande argling the matter any more with you. If you will leaue your card playing so it is/if you wil not/trust to it it wil be the worse for you.

I must go simply and plainly to worke with my brethren/ that haue published T.C. Whosoeuer haue published

thed that booke/they haue so hooped the bishops tubbs/ that they haue made them to smel far more odious then euer they did/euen in the nostrels of all men. The booke is of 252. pages. The drift thereof is/to confute certaine printed and published libelles. You bestowe not ful 50. pages in the answeare of any thing that euer was published in print. The rest are bestowed to maintaine the belly/and to confute: what think you? Euen the slanderous inuentions of your owne braines for the most part. As ý it is not lawfull for her Maiestie to allot any lands vnto the maintenaunce of the minister/or the minister to liue vpō lands for this purpose allotted vnto him/but is to content him selfe with a smal pention/& so small/as he haue nothing to leaue for his wife & childrē after him(for whom he is not to be careful/ but to rest on gods prouidence)and is to require no more but foode and raiment/ that in pouerty he might be answerable vnto our Sauiour Christ and his apostles. In the confutation of these points/ & the scriptures corruptly aplied to proue them/ there is bestowed aboue an 100. pages of this book/that is/from the 149. vnto the end. Well T. C. whatsoeuer thou art/& whosoeuer Martin is/ neither thou/nor any man or woman in England shal know while you liue/suspect and trouble as many as you wil/and therefore saue your mony in seeking for him/ for it may be he is neerer you then you are ware of. But whatsoeuer thou art I say/ thou shewest thy selfe to be a most notorious wicked slanderer/in fathering these things vppon those whome they call puritans/ which neuer any enioying common sense would affirme. And bring me him/or set downe his name and his reasons that holdeth any of the former points confuted in thy book/and I wil proue him to be vtterly bereaued of his witts/and his confuter to be either stark mad/or a stark enemy to al religion/yea to her Maiestie & the state/of this kingdome. No no/T. C. puri-

tans hold no such points. It were well for Bishops/that their aduersaries were thus sottishe. They might then iustly intence her Maiestie and the state against them/ if they were of this minde. These obiections/in the confutation whereof/ thou hast bestowed so much time/are so farre from hauing any puritane to be their author/as whosoeuer readeth the booke/were he as blockheaded as Thomas of Winchester himselfe/ hee may easily knowe them to be obiections onely inuented by the authour of the booke himselfe. For although hee bee an impudent wretch/yet dareth he not set them downe/as writings of any other: for then he woulde haue described the author and the booke by some adient.

The puritans in deede/ holde it vnlawfull for a minister to haue such temporall reuenews/as whereby tenne ministers might be well maintained/ vnlesse the sayd reuenews come vnto him by inheritance.

They holde it also vnlawfull/ for any state to bestowe the liuings of many ministers vpon one alone/especially when there is such want of ministers liuings.

They holde it vnlawfull for anye minister to be Lorde ouer his brethren. And they holde it vnlawfull for anye state to tollerate such vnder their gouernment. Because it is vnlawfull for states/ to tollerate men in those places whereinto the word hath forbidden them to enter.

They affirme that our Sauiour Christe/hath forbidden all ministers to be Lords/Luke.22.25. And the Apostle Peter/sheweth them to be none of Gods ministers/ which are Lords ouer Gods heritage/as you Bishopps are/and woulde bee accounted. These thinges T.C. you should haue confuted/and not troubled your selfe/to execute the fruites of your owne braines/ as an enemie to the state. And in these points/ I do challenge you T.C. and you Deane Iohn/and you Iohn Whitgift/ and you doctor Cosins/and you doctor Capras(Copcot I think your

your name be) and as many else/ as haue or dare write in the defence of the established churchgouernment. If you cannot confute my former assertions/ you do but in vain thinke to maintaine your selues by slaunders/ in fathering vppon the puritanes/ the offspringes of your owne blockheads. And assure your selues/ I wil so besoop you if you cānot defend your selues in these points/ as al the world shal cry shame vppon you/ you think prety to escape the point of your Antichristian calings/ by giuing out that puritans hold it vnlawfull for her maiestie to leaue any lands for the vse of the ministers maintenance, I cannot but commend you/ for I promise you/ you can shift of an haynous accusation very pretily.

A true man bringeth vnanswerable witnesses against a robber by the high way side/ & desireth the iudge/ that the lawe may proceede against him. O no my Lord saith the thiefe/ in any case let not me be dealt with. For these mine accusers haue giuen out/ that you are a drunkard or they haue committed treason against the state: therefore I pray you beleeue my slander against thē/ that they may be executed: so when I come to my trial/ I shalbe sure to haue no accusers. A very prety way to escape/ if a man could tel howe to bringe the matter about. Now bretheren bishops/ your manner of dealing/ is euen the very same. The puritans say truly/ that al Lord bishops are pety Antichristes/ and therefore that the magistrates ought to thrust you out of the common welth. Nowe of all loues say the bishops/ let not our places be called in question/ but rather credit our slanders against the puritans/ whereby/ if men would beleeue vs when we lie/ we would beare the world in hand/ that these our accusers are Malcontents and sottish men/ holding it vnlawful for the maiestrat to alott any lands for the ministers portion/ and vnlawful for the minister to prouide for his family. And therefore you must not giue eare to the ac-

cusations of any such men against vs. And so we shal be sure to be acquited. But brethren doe you thinke to be thus cleared? why the puritans hold no such points as you lay to their charg. Though they did/as they do not/ yet that were no sufficient reason/ why you being pettye popes/ shoulde be maintained in a christian commonwealth. Answeare the reasons that I brought against you: otherwise/Come off you bishops/leaue your thousandes/ and content your selues with your hundreds/ saith Iohn of London. So that you do plainly see/that your Cooper T.C. is but a deceitful workeman/ and if you commit the hooping of your bishpricks vnto him/ they wil so leake in a short space/ as they shalbe able to keepe neuer a Lord bishop in them. And this may serue for an aunswere vnto the latter part of your booke/by way of an Interim/ vntil more worke for Cooper be published.

And now reuerend T.C. I am come to your epistle to the reader/ but first you & I must go out alone into the plaine fields/and there we will try it out/ euen by plaine syllogismes/ and that I know bishops cannot abide to heare of.

The reuerend T.C. to the reader. page 1.

I draw great danger vpon my selfe/in defending our bishops and others the chiefe of the clargy of the church of England. Their aduersaries are very eger: the saints in heauen haue felt of their tongs/ for when they speake of Paule/ Peter/ Marye/ &c. whome others iustly call saints: they in derision call them sir Peter/ sir Paule/ sir Marie.

Reuerend Martin.

Alas poore reuerende T.C. Be not afraid. Heere be non but frends man. I hope thou art a good fellow/ and a true subiect/ ye but I defend the bishops of the church of England saith he/ then in deed I maruell not though thy conscience accuse thee/ and thou art sure to be as well fauoredly/ thwacked for thy labour/ as euer thou wast in thy life. Thy conscience I say/ must needs make thee feare in defending them. For they are petty popes/ and petty Antichristes as I haue proued/ because they are pastor of pastors/ &c. thou hast not answered my reasons/ and therefore swadled thou shalt be for thy paynes/ and yet if thou wilt yeeld I will spare thee. Thou canst not be a good and a sound subiect and defend the hierarchy of Lorde bishopps to be lawful/ as I will shewe anone. Concerning Sir Paul/ I haue him not at all in my writings. And therefore the reader must know/ that there is a canterbury trick once to patch vp an acusation with a lye or two.

Sir Peter was the ouerlight of the printer/ who admitted this Marginal note vz. he was not Saint Peter which had a lawfull superiour authority ouer the vniuer-

uersal body of the church. And therfore the priest wher-
of Deane Iohn speaketh was Sir Peter.

And good reuerend T. C. I pray thee tel me/ what kin
was Saint Mary Queries/ to Mary the Virgin. In
my book learning/ the one was some papish Trull/ & the
other the blessed virgine. But will you haue all those/
who are saints in deed/ called saints? Why then why doe
you not call saint Abraham/ saint Sara/ saint Jeremie.
If Iohn of Canterbury should marie/ tell me good T. C.
dost thou not thinke that he would not make choyse of a
godly woman. I hope a would. And T. C. though you are
learned/ yet you go beyond your bookes if you saide the
contrary: being a godly woman/ then she were a sainte.
And so by your rule/ her name being Marie/ you would
haue her called sainte Marie Canterburie. But I pro-
mise thee/ did his grace what he could/ I would call her
sir Marie Canterburie as long as he professed himselfe
to be a priest/ and this I might do lawfully. For he be-
ing sir Iohn/ why should not his wife be sir Marie. And
why not sir Marie Queries/ as well as sir Marie Can-
terburie? I hope Iohn of Canterburie whom I knowe/
(though I know no great good in him) to be as honest
a man as M. Queries was/ whom I did not know. Nei-
ther is there any reason why you T. C. should holde M.
Queries and his Marie/ because they are within the di-
ocesse of Winchester/ to bee more honest then M. Can-
terburie and his wife. Naye there is more reason/ why
M. Canterburie and his wife dwelling at Lambehith/
should be thought the honester of the two/ then Queries
and his wife/ because they dwel o the bankes side. But
good Tom tubtrimmer/ tell me what you meane by the
chiefe of the cleargie in the Churche of England? Iohn
Canterburie I am sure. Why good T. C. this speache is
either blasphemous/ or traiterous/ or by your owne con-
fession an euident proofe/ that Iohn of Canterburie is

Lorde

Lord ouer his brethren. He that is chiefe of the cleargie/ is chiefe of Gods heritage/and that is Iesus Christ only/& so to make the pope of Canterburie chiefe of Gods heritage/in this sence is blasphemous. If you meane by cleargie/as Deane Iohn doeth page 443. of his booke/ both the people and ministers of the Churche of England: in this sence her Maiestie is chiefe of the cleargie in the Church of England/and so your speach is traiterous. Lastly/if by cleargie you mean the ministers of the Churche of England/ none in this sense can be chiefe of the cleargie/but a pettie pope. For our Sauiour Christe flatly forbiddeth anye to be chiefe of the cleargie in this sence/Luke 22.26. And none euer claimed this vnto himselfe but a pettie pope. Therefore T.C. you are either by your owne speach/a blasphemer or a traitor/or els Iohn of Cant. is a pettie pope. Here is good spoonemeat for a Cooper. Take heede of writing against Martin/ if you loue your ease.

Reuerend T.C. page 2. Epistle.

But I feare them not/while I go about to maintain the dignitie of priests.

Reuerend Martin.

Well fare a good heart yet/stand to thy tackling/and get the high commission to send abroad the pursiuants/ and I warrant thee thou wilt do something. Alas good priests/that their dignitie is like to fall to the ground. It is pitie it should be so/they are such notable pulpit men. There is a neighbour of ours/an honest priest/who was sometimes (symple as he nowe standes) a vice in a playe for want of a better/his name is Gliberie of Hawsteade in Essex/he goes much to the pulpit. On a time/I think it was the last Maie/he went vp with a full resolution/ to do his businesse with great commendations. But see the fortune of it. A boy in the Church/hearing either the sommer Lord with his Maie game/or Robin Hood with

his Maurice daunce going by the Church/ out goes the boye. Good Gilberie/ thaugh he were in the pulpit/yet had a minde to his olde companions abroad (a company of merrie grigs you must think them to be/as merie as a vice on a stage) seeing ỹ boy going out/finished his matter presently with Iohn of Londons Amen, saying/ha/ye faith boie/are they there/then ha ẅ thee/ & so came down & among them hee goes. Were it not then pittie/that the dignitie of such a priest should decaie. And I would gentle T. C. that you would take the paines to write a treatise against the boie with the red cap/ which put this Gilberie out of his matter at another time. For Gilbery being in the pulpit/so fastened his eyes vpon a boye with a red cap/ that he was cleane dasht out of countenaunce/in so much that no note could be hard from him at that time/ but this. Take away red cap there/ take away red cappe there: it had bene better that he had neuer bin borne/he hath marred suche a sermon this day/ as it is woonderfull to thinke. The Queene and the Counsell might well haue heard it for a good sermon/ & so came down. An admonition to the people of England/to take heed of boies with red caps/which make them set light by the dignitie of their priests/would do good in this time/ brother T. C. you know well.

Reuerend T. C.

You may herby perceiue that T. C. is a bishop

The cause why wee are so spighted/is because we doe endeuor to maintaine the lawes which her Maiestie and the whole state of the Realme haue allowed/and doe not admit a new platforme of gouernment/ deuised I know not by whom.

Reuerend Martin.

Why T. C. saye Eulojin for Eulogein as often as you will/and I will neuer spight you/or the Bishop of Winchester eyther for the matter. But doe you thinke our Churche gouernement/to be good and lawfull/ because

hir

hir Maieſtie and the ſtate/ who maintaine the reformed religion alloweth the ſame? Why the Lorde doth not allow it/therefore it cannot be lawfull. And it is the fault of ſuch wretches as you biſhops are/that her Maieſtie and the ſtate alloweth the ſame. For you ſhould haue otherwiſe inſtructed them. They know you not yet ſo thoroughly as I doe. So that if I can proue/ that the Lord diſliketh our Church gouernement/your endeuors to maintaine the ſame/ ſhew that thereby you cannot chuſe/ but be traytors to God and his worde/ whatſoeuer you are to her Maieſtie and the State. Nowe T. C. looke to your ſelfe/ for I will preſently make all the hoops of your biſhoppricks flie aſſunder. Therefore

Our Churche gouernement, is an vnlawfull Churche gouernment, and not allowed in the ſight of God.

Becauſe

That church gouernment is an vnlawful church gouernment/the offices and officers whereof/the ciuil maieſtrate may lawfully aboliſh out of the church/ marke my craft in reaſoning brother T. C. I ſay the offices and officers for I grant that the maieſtrate may thruſt the officers of a lawful church gouerment out of the church if they be Diotripheſes/Mar-elues/Whitgiftes/Simon Mauguſtes/ Coopers/ Pernes/ Renoldes/ or any ſuch like Judaſes/(though the moſt of theſe muſt be packing offices and al) but their offices muſt ſtand/ that the ſame may be ſupplied by honeſter men. But the offices of Archbiſhops and biſhopps/ and therefore the officers much more/may be lawfully aboliſhed out of the church by her Maieſtie and our State. And truely this were braue weather to turne them out: it is pitty to keepe them in any longer. And that would do me good at the hart, to ſee Iohn of London/ and the reſt of his brethren ſo diſcharged of his buſines/ as he might freely runn in his caſſocke and hoſe after his bowle/ or flozish with his

hand sword. O tis a sweete trunchfiddle.

But the offices of Archbishops and bishops/may be lawfully abollished out of the church by her Maiestie/ and the state. As I hope one day they shalbe. Therefore (marke now T. C. and cary me this conclusion to John O Lambehith for his breakefast) our church gouerment by Arch. and bishops/ is an vnlawful church gouerment. You see brother Cooper/ that I am very courteous in my minor/ for I desire therein no more offices to bee thrust out of the church at one time/ but Archb. and Bishops. As for Deanes, Archdeacons and, Chancellors/ I hope they wilbe so kind vnto my Lords grace/as not to stay/if his worship and the rest of the noble clergie Lords weare turned out to grasse. I wil presently proue both maior and minor of this sillogisme. And hold my cloake there sombody/that I may go roundly to worke. For ise so bumfeg the Cooper/as he had bin better to haue hooped halfe the tubbes in Winchester/ then write against my worships pistles.

No ciuil maiestrat may lawfully either maime or deforme the body of Christ/ which is the church/but whosoeuer doth abollish any lawful church officer/out of the church gouernment/he doth either maime or deforme the church. Therefore T. C. no ciuil magistrate/ no prince/ no state/may without sinn abollishe any lawfull officer/ together with his office/ out of the gouernement of the church/and per consequence, the offices of Archbishops and Lord bishops/which her Maiestie may without sinn lawfully abollish out of the church/are no lawful church officers/and therefore also/the church gouernment practised by John Whitgift/ John Mar-elme/Richard Peterborow/William of Lincolne/Edmond of Worcestor/ yea and by that olde stealecounter masse priest/ John O Glossester/with the rest of his brethren/is to be presently thrust out of the church. And me thinks this geare cot-

tons

tions in deed my maſters. And I tould you T.C. that you ſhould be thumped for defending biſhops. Take heed of me while you liue. The minor of my laſt ſillogiſme/ that whoſoeuer doth aboliſh the office of any lawfull church officer out of the church/ he either maimeth or defoarmeth the church/ I can proue with a wet finger. Becauſe euery lawful Churche officer/ euen by reaſon of his office/ is a member of the bodye of Chriſte Jeſus/ whiche is the church/ and being a member of the body/ If the maieſtrate doth diſplace him by aboliſhing his office/ and leaueth the place thereof voide/ then the maieſtrate maimeth the body. If he put another office vnto an officer in ſtead thereof/ he deformeth the ſame. Becauſe the maieſtrate hath neither the ſkil nor the commiſſion/ to make the members of the body of Chriſt. Becauſe he cannot tel to what vſe/ the members of his making may ſerue in the church. Do you thinke T.C. that the maieſtrat may make an eie for the viſible body of the church. (For you muſt vnderſtand/ that wee al this while ſpeake of the viſible body) can he make a foote or a hand for that body? I pray you in what place of the body would you haue them placed? If our Sauiour Chriſt hath left behind him a perfect body: ſurely he hath left therein no place or/ no vſe for members of the maieſtrates making & inuention: if an vnperfect and maimed body/ I am wel aſſured that the maieſtrate is not able to perfect that which he left vnfiniſhed. But I hope T.C. that thou wilt not be ſo mad/ and wicked/ as to ſay that our Sauiour Chriſt/ left behind him heere on earth an vnperfect and maimed body. If not/ then where thal theſe offices/ namely theſe members inuented by the maieſtrate be placed therein.

Would you haue the naturall eies put out (as your brethren the biſhops haue don in the church of England/ euer ſince Iohn of Cantorbury vrged his wretched ſubſcription) and vnnatural ſquint gogled eies put in their

ſteede: when the body cannot ſee with any eies/but with the natural eies therof/diſplace them howſoeuer you may ſeme to help the matter/ by putting others in their ſteed/yet the body ſhalbe ſtil blind and maimed. What ſay you T.C. may the Maieſtrate cut of the true and natural legges/ and handes of the body of Chriſte/vnder a pretence to put woodden in their ſteed. I hope you will not ſay that he may. How then commeth it to paſſe T.C. that you hold Iohn of Canterbury his office/and Iohn Mar-elms to be true and natural members of the body/ that is true officers of the church/and yet hold it laweful for her Maieſtie to diſplace them out of the church. I cannot tel brother what you hold in this point. Me think I haue diſturbed your ſences. Do you thinke that the maieſtrat may diſplace the true members of the body of Chriſt/and place woodden in their ſteed. Why this is to hold it lawful for the maieſtrate to maſſacre the body. Do you thinke he may not? Then may not her maieſtie diſplace Iohn of Canterburies office out of our church: if ſhee may not diſplace his office/ then either he by vertue of his office/ is a lawfull Pope aboue all ciuill magiſtrates/or els the Church gouernment is ſo preſcribed in the word/as it is not lawfull for the mageſtrate to alter the ſame. But Iohn of Canterburie/as the puritans their ſelues confeſſe/is no Pope. Then either the church gouernment is ſo preſcribed in the word as it may not be altred/or els the mageſtrat may abolish a lawful church gouernement/ and place another in ſtead thereof. If the Church gouernment be ſo preſcribed in the worde/ as it cannot be altered/ then either our gouernment is ỹ ſame which was therein preſcribed/or our Churchgouerment is a falſe Churchgouerment. If ours be the ſame which is mentioned in the word: Then Paule and Peter were either no true Church gouernours/or els Paul and Peter/and the reſt of Church gouernors in their time were

Puritans confeſs Iohn Cant. to be no Pope.

Lords/

Lordes/for all our Church gouernours are Lordes. But Paule and Peter/&c. were no Lords/and yet true church gouernours. Therefore our Church gouernment is not that which is prescribed in the word: and therfore a false and vnlawfull church gouernement. If you thinke that the magistrate may displace the lawful offices of the bodie/then as I said before/you hold it lawfull for the magistrate to maime or deforme the bodie. Because whatsoeuer he pulleth in the roome of the true and right members/must needs be a deformitie/ and what place soeuer he leaueth vnfurnished of a member/ must needes be a maime. And this is the onely and sole office of Christe onely/to place and displace the members of his bodie: to wit/the officers of his Church/he may lawfully do it/so cannot man. And therefore the sots (of which nomber you T. C. and you Iohn Whitgift/and you Deane Iohn/ and you D. Cosins/ and you D. Copcot/ with the rest of the ignorant and wretched defendors of our corrupt church gouernement are to be accounted) which thinke that the offices of pastors/doctors/ elders and deacons/ or the most of them/ may be as well nowe wanting in the Church/as the offices of Apostles/prophets and Euangelists: do notably bewray their vile ignorance/ but the cause they doe not hurt. For the beastes do not consider that the offices of Apostles/Euangelists and Prophets/ were remoued out of the church/not by man/ but by the Lord/ because hee in his wisdome did not see any vse of such members in his body/after the time of the first planting of the Churche. I say they were remooued by the Lord himselfe and not by man: because/partly the gistes wherewith they were endued/ partly the largenesse of their commission/ with certaine other essentiall properties to them belonging/ were by him abrogated and taken away/which no man could do. Againe/the Apostolicall/Euangelical and prophetical callings/were either

The apostles chose non in sted of James being beheded as they did in sted of Judas Act. 1. which they would haue don if the apostolicall calling had ben permanent.

lawfully or vnlawfully abolished out of the Churche/if lawfully/then they were abolished by the Lord: & therefore they are neither to be called backe vntill he sheweth it to be his pleasure that it shoulde be so/ neither can the church be truely said to be maimed for want of them: because he which could best tell/ what members were fitte for his Churche did abolishe them. If vnlawfully/then those callings may be lawfully called backe againe into the church/ & the church without them is maimed/ that is/wanteth some members. For if their callings were iniuriously abrogated/ they are as iniuriously kept out of the churche: & being members of the church/the church is maimed without/ vnlesse the Lorde hath shewed/ that the time of their seruice in the bodie is expired. But they are not iniuriously kept out(for so her Maiestie shoulde be said to iniurie the church/ vnlesse she would see Apostles/prophets and Euangelists/planted therein)neither can the church be saide to be maimed for want of them/ because the Lorde by taking them away hath declared/ that now there can be no vse of them in the bodie: therefore the Lorde abrogated them. Therefore also they may be wanting/& the churche neither maimed nor deformed thereby. Whereas the keeping out of eyther of the former offices of pastors/ doctors/ elders and deacons/is a maiming of the churche/ the placing of others in their steed/a deforming. Now reuerend T. C. I beseech you entreat mistris Cooper/ to write to M. D. Day/somtimes of magdalins/that he may procure D. Cooper/to know of him that was the last Thomas of Lincolne/ whether the now B. of Winchester be not perswaded/ that reuerend Martin hath suffiently proued it to be vnlawful/ for the ciuill magestrate/ to abolishe any lawfull churche officer out of the church. Because it is vnlawfull for him to maime or deforme the bodie of Christe/ by displacing the members thereof. But it may be/your Coopers nod-

die

dle/profane T.C.doubteth/(for I knowe you to be as ignorant in these points/as Iohn Whitgift/or dean Iohn their selues.)

Whether a lawfull Church officer, in regard of his office, be a member of the bodie of Christ, which is the Church.

Therefore looke Rom. 12.vers.4.5.&c. and there you shall see/ that whosoeuer hath an office in the bodie/ is a member of the bodie. There also you shalt see/that he that teacheth/which is the Doctor: he ỳ exhorteth/which is the Pastor: he that ruleth/which is the Elder: he that distributeth/which is the Deacon(as for him that sheweth mercie that is there spoken off/he is but a church seruant/and no church officer) There I say/you shall also see/that these 4. offices/of Pastors/ Doctors/Elders & Deacons/are members of the bodie: and 1.Cor.12.8.& 28.you shal see that God hath ordained them. Out of al/ which hitherto I haue spoken T.C. I come vpon you/& your bishopprickes/with 4.or 5.(yea halfe a dozen and neede be)suche drie soopes/ as Iohn of London with his two hand sword neuer gaue the like. For they aunswere your whole profane booke. First/ that the platforme of gouernment/by Pastors/Doctors/Elders and deacons/ which you say was deuised you knowe not by whom/is the inuention of our Sauiour Christ. For God ordained them/saith the apostle/ 1.cor.12.8.28.And therefore vnlesse you will shew your selfe/ either to be a blasphemer/ by terming Iesus Christ/ to be you cannot tell whom/or els to be ignorant who is Iesus Christ: you must needs acknowledge the platforme of gouernment/ which you say/was inuented by you know not whō/ to haue Christ Iesus for the author thereof.

Secondly/that the word of God teacheth/that of necessitie/the gouernment by Pastors/doctors/ elders/&c. ought to be in euery Churche/ which is neither maimed nor deformed. Because that Church must needs be mai-

This. T. Cooper gainsaieth pag. 2. of his Epistle

med which wanteth these mẽbers/which the Lorde hath appointed to be therein: vnlesse the Lord himselfe hath/ by taking those members away/ shewed that nowe his bodie is to haue no vse of them. But as hath bene sayde/ God hath ordained pastors/doctors/elders and deacons to be in his Church/ proued out of Rom. 12.6.7.8. 1.cor. 12.8.28.ephe.4.12. And he hath not taken these officers away out of his church/ because the Church hath continuall need of them. As of Pastors to feed with the word of wisedome: of the Doctors/to feede with the worde of knowledge/and both to builde vp his bodie in the vnitie of fayth: of Elders/to watch and oversee mens maners: of Deacons to loone vnto the poore/ and church treasurie. Therefore/ where these 4. officers are wanting/there the Church is imperfect in her regiment.

T. Cooper saith it is/pag. second/Epist.

Thirdly that this gouernement cannot be inconuenient for any State or kingdom. For is it inconuenient for a State or kingdome/to haue the bodie of Christ perfect therein?

Fourthly that euery christian magestrate is bound to receue this gouernment/ by Pastors/Doctors/Elders & deacons into the church/within his dominions/whatsoeuer inconuenience may be likely to follow the receiuing of it. Because no likelyhood of inconuenience ought to induce the magistrate willingly to permit the church vnder his gouernment/ to be maymed or deformed.

Fiftly that the gouernment of the church by Lord Archbishops and bishops/is a gouernment of deformed and vnshapen members/ serving for no good vse in the church of God. Because it is not the gouernment by pastors/ doctors elders and deacons/which as I haue shewed are now the only true membes/ that is the only true officers of the visible body.

Sirtly and lastly. That they who defend this false and bastardly gouernment of Archbishops and bishops/and with-

withstand this true & natural gouernment of the church/ by Pastors/ Doctors/ Elders and deacons/ are likely in a while to become/ Mar-prince/ Mar-state/ Mar-lawe/ Mar-magestrate/ Mar-common wealth. As for Mar-church/ and Mar-religion/ they haue long since proued them selues to be.

These six points doe necessarily follow/ of that which before I haue set downe/ namely that it is not lawfull for any to abollish or alter/ the true and lawful gouernment of the church/ because it is not lawfull for them to maime or deforme the body of the church.

And I chaleng you T. C. and you Deane Iohn/ and you Iohn Whitgift/ and you D. Cooling: and you D. Copcot/ and al the rest that wil or dare defende our established Churche gouernement/ to be tried with me in a iudgement of life and death/ at any barre in England in this point. Namely/

That you must needs be, not onely traytors to God and his word, but also enemies vnto hir Maiestie and the land, in defending the established Church gouernment to be lawfull.

You see the accusation which I lay to your charge/ and here followeth the proofe of it. They who defend that the prince and state/ may bid God to battel against them/ they are not only traitors against God and his word/ but also enemies to the Prince and state. I thinke Iohn of Glocester himselfe/ wil not be so senseles as to deny this.

But our Archbishops and bishops/ which hold it lawful for her maiestie and the state/ to retain this established forme of gouernment/ and to keepe out the gouernment by pastors/ doctors/ elders and deacons/ which was appointed by Christ/ whom you prophane T. C. cal you know not whome/ hold it lawful for her maiestie and the state to bid God to battel against them. Because they bid the Lord to battel against them which maime and deforme

the body of Christ/vz. the church. And they as was declared maime & deforme the body of the church/which keep out the lawful offices/ apointed by the Lord to be members thereof/ & in their steed/place other woodden members of the inuention of man. Therefore you T.C. and you Deane Iohn/ and you Iohn Whitgift/ and you the rest of the beastly defendors of the corrupt church gouernment/are not only traytors to God and his word/but enemies to her maiestie and the state. Like you any of these Nuts Iohn Canterbury. I am not disposed to iest in this serious matter. I am called Martin Marprelat. There be many that greatly dislike of my doinges. I may haue my wants I know. For I am a man. But my course I knowe to be ordinary and lawfull. I sawe the cause of Christs gouernment/ and of the Bishops Antichristian dealing to be hidden. The most part of men could not be gotten to read any thing/written in the defence of the on and against the other. I bethought mee therefore/of a way whereby men might be drawne to do both/perceiuing the humors of men in these times (especialy of those that are in any place) to be giuen to mirth. I toole that course. I might lawfully do it. I/ for iesting is lawful by circumstances/euen in the greatest matters. The circumstances of time/place and persons vrged me thereunto. I neuer profaned the word in any iest. Other mirth I vsed as a couert/ wherin I would bring the truth into light. The Lord being the authour both of mirth and grauitie/ is it not lawfull in it selfe/ for the trueth to vse eyther of these wayes/when the circumstances do make it lawful?

My purpose was and is to do good. I know I haue don no harme howsoeuer sum may iudg Martin to mar al. They are very weake ons that so think. In that which I haue written I know vndoubtedly/ that I haue done the Lord and the state of this kingdom great seruice. Because I haue in sum sort/discouered the greatest enemies

ther/

thereof. And by ſo much the moſt peſtilent enemies/ becauſe they wound Gods religion/ and corrupt the ſtate with Atheiſm and looſnes/ and ſo cal for Gods vengance vppon vs all/ euen vnder the coulor of religion. I affirm them to be the greateſt enemies that now our ſtate hath/ for if it were not for them/ the trueth ſhould haue more free paſſage herein/ then now it hath. All ſtates thereby would be amended: and ſo we ſhould not be ſubiect vnto Gods diſpleaſure/ as now we are by reaſon of them.

Nowe let me deale with theſe that are in authority. I do make it knowne vnto them/ that our biſhops are the greateſt enemies which we haue. For they do not only go about/ but they haue long ſince/ fully perſwaded our ſtate/ that they may lawfully procure the Lord/ to take the ſword in hand againſt the ſtate: if this be true/ haue I not ſaid truly/ that they are the greteſt enemies which our ſtate hath. The papiſtes work no ſuch effect/ for they are not truſted. The Atheiſtes haue not infected our whol ſtate/ theſe haue. The attempts of our forraine enemies may be pernicious. But they are men as wee are. But that God/ which when our biſhops haue/ and doe make our prince/ and our gouernors to wadge war/ who is able to ſtand againſt him?

Wel to the point/ many haue put her maieſtie/ the parliament & counſell in minde/ that the church officers now among vs/ are not ſuch as the Lord alloweth of: becauſe they are not of his owne ordaininge. They haue ſhewed that this fait is to be amended/ or the Lords hand to be looked for. The biſhops on the otherſide/ haue cried out vpon them/ that haue thus dutifully mooued the ſtate. They with a loud voice gaue out/ that the maieſtrat may lawfully maintaine that church gouerment/ which beſt fitteth our eſtate/ as liuing in ỹ time of peace. What do they elſe herein/ but ſay that the mageſtrat in time of peace/ may maime and deforme the body of Chriſt his

church. That Christ hath left the gouerment of his own house vnperfect/ and left the same to the discretion of the magestrate/ wheras Moses before whome in this point of gouernment/ the Lord Christ is iustly preferred/ heb. 3.6. made the gouernment of the legal politie so perfect/ as he left not any parte thereof/ to the discretion of the magestrate. Can they deny church officers/ to be members of the church. They are refuted by the expresse text. 1. Cor. 12. will they affirme Christ to haue left behinde him an vnperfect body of his church/ wanting members at the lest wise/ hauing such members as were only permanent at the magestrates pleasure. Why Moses the seruant/ otherwise gouerned the house in his time. And the sonne is commended in this point for wisdome/ and faithfulnes before him. heb 3.6. Either then/ that commendation of the sonn before the seruant/ is a false testimony/ or the sonne ordained a permanent gouernment in his church. If permanent/ not to be changed. What then/ do they that hold it may be changed at the magestrates pleasure/ but aduise the maiestrate by his positiue lawes/ to proclaime that it is his will/ that if there shalbe a church within his dominions/ he will maime and deforme the same. He wil ordaine therein/ what members he thinketh good. He will make it knowne/ that Christ vnder his gouernment/ shalbe made lesse faithfull then Moses was. That he hath left the placing of members in his body vnto the magestrate. O cursed beastes/ that bring this guilt vppon our estate. Repent Caitifes while you haue time. You shal not haue it I feare when you wil. And looke you that are in authority vnto the equity of the controuersie/ betwene our wicked bishops/ and those who woulde haue the disorders of our Churche amended. Take heed you be not caried away with slaunders. Christs gouerment is neither Mar-prince/ Mar-state/ Mar-law nor Mar-magistrate. The liuing God whose

whose cause is pleaded for/ will bee reuenged of you/ if you giue eare vnto this slander/ contrary to so many testimonies as are brought out of his word/ to proone the contrary. He denounceth his wrath against all you/that thinke it lawfull for you/to maim or deform his church: he accounteth his Churche maimed/ when those offices are therein placed/ whiche hee hath not appointed to be members thereof: he also testifieth that there be no mē- bers of his appointment in the Churche/ but such as he himselfe hath named in his word/and those that he hath named/man must not displace/ for so he shoulde put the bodie out of ioynt. Nowe our bishops holding the con- trary/and bearing you in hande/ that you may practize the contrary/do they not driue you to prouoke the Lorde to anger against your owne soules? And are they not your enemies? They hold the contrary I say/for they say that her Maiestie may alter this gouernment now esta- blished/and thereby they shew either this gouerment to be vnlawfull/or that the magistrat may presume to place those members in Gods Church/ which the Lord neuer mentioned in his word. And I beseech you marke howe the case standeth betweene these wretches/ & those whom they call puritans.

1 The puritans (falsely so called) shew it to be vnlaw- full for the magistrate/ to goe about to make any mem- bers for the bodie of Christ.

2 They hold all officers of the Church/to be members of the bodie/ Rom. 12. 6. 1. cor. 12. 8. 28.

3 And therfore they hold the altering/or the abolishing of the offices of church gouernment/to be the altering & abolishing of the members of the Church.

4 The altering & abolishing of which members/ they holde to be vnlawfull/because it must needs be a maime vnto the bodie.

5 They hold Christ Jesus to haue set downe as exact/

and as vnchaungeable a churche gouernement/ as euer Moses did. Heb. 3. 6.

These and such like are the points they holde/let their cause be tried/and if they hold any other points in effect but these/let them be hanged euery man of them.

Now I demand/ whether they that hold the contrary in these pointes/and cause the State to practize the contrary/be not outragious wicked men/and dangerous enemies of the state/it cannot be denied but they are. Because the contrarie practize of any the former points/is a way to worke the ruine of the state.

Now our Bishopps holde the contrary vnto them all/ saue the 3. and 2. points/ whereunto it may be they will yeeld/& cause our estate to practize the contrary: whence at the length/our destruction is like to proceed. For

1 They denie Christ Iesus to haue set downe as exact/ and as vnchangeable a forme of church gouernment as Moses did. For they say/that the magistrat may change the church gouernment established by Christ/so could he not do that/ prescribed by Moses.

2 In holding all offices of the Church to be members of the bodie/ (for if they be not members/ what shoulde they do in the body) they hold it lawful for the magistrat to attempt the making of new members for that bodie.

3 The altering or abolishing of these members by the magistrates/they holde to be lawfull. And therefore the maiming or deforming.

Now you wretches (Archb. and L. Bishops I mean) you Mar-state/Mar-law/Mar-prince/Mar-maiestrat Mar-commonwealth/Mar-church/and Mar-religion Are you able for your liues/ to aunswere any part of the former syllogisme/whereby you are concluded/to be the greatest enemies vnto her Maiestie and the State? You dare not attempt it I know. For you cannot denie/ but they who holde it and defend it lawfull/ (yea enforce the ma-

magistrate) to maime or deforme the bodie of Christ/ are vtter enemies vnto that magistrat/ and that state/ wherin this disorder is practized. You cānot denie your selues to do this/ vnto our magistrate and State: because you beare them in hand/ that a lawfull church gouernment/ may consist of those offices/ which the magistrate may abollishe out of the church without sinne: and so/ that the magistrate may lawfully cut off the members of Christ from his body/ and so may lawfully massacre the body. You are then the men by whome our estate is most likely to be overthrowne/ you are those that shal answere for our blood which the Spaniard/ or any other enemies are like to spil/ without the Lords great mercy: you are the persecutors of your brethren/ (if you may be accounted brethren) you & your hirelings are not only the wounde/ but the very plague and pestilence of our church. You are thase who maime/ deforme/ vex/ persecute/ greeue/ & wound the church. Which keepe the same in captiuity & darknes/ defend the blind leaders of the blind/ slander/ reuile and deforme Christes holy gouernment/ that such broken and woodden members as you are/ may be still maintayned/ to haue the romes of the true and natural members of the body. Tel me I pray/ whether the true and natural members of the body may be lawfully cut of by the magestrate. If you should say they may/ I knowe no mā would abide the spech. What! May the maiestrat cutt of the true and naturall members/ of the body of Christ! O impudency/ not to be tollerated. But our magestrate/ that is her maiestie/ and our state/ may lawfully by your owne confession/ cut you of/ that is displace you and your offices out of our church. Deny this if you dare Then in deed it shal appeare/ that John of Canturbury meaneth to be a Pope in deede/ & to haue the soueraignty ouer the ciuill magestrate. Then will you shewe your selfe in deed/ to be Mar-prince/ Mar-law & Mar-state.

Now if the magestrate may displace you as he may, then you are not the true members. Then you are (as in deed you ought) to be thrust out, vnlesse the magestrate would incur the wrath of God, for maiming and deformynge the body of the church, by ioyning vnnatural members thereunto.

Answere but this reason of mine, and then hang those that seeke reformation, if euer againe they speke of it, if you doe not, I wil giue you litle quiet. I feare you not. If the magestrate wil be so ouerseene as to beleeue, that because you which are the maim of the church are spoken against, therefore they, namely our prince & state, which are Gods lieftenaunts, shal be in like sort dealt with, this credulity wil be the magestrates sinne. But I know their wisdome to be such as they wil not. For what reason is this, which you prophane T.C. haue vsed. pag. 103.

The sinful, the vnlawful, the broken, vnnatural, false and bastardly gouernors of the church, to wit archb. and bishops, which abuse euen their false offices, are spoken against. Therefore the true, natural and lawful, and iust gouernors of the common welth, shalbe likewise shortly misliked. Ah senceless and vndutifull beasts, that dare compare your selues with our true magestrates, which are the ordinaunces of God, with your selues, that is, with Archbishops and bishops, which as you your selues confesse (I will by and by proue this) are the ordinances of the Diuell.

I knowe I am disliked of many which are your enemies, that is of many which you cal puritans. It is their wealthe, I am threatened to be hanged by you. What though I were hanged, do you thinke your cause shalbe the better. For the day that you hange Martin, assure your selues, there wil 20. Martins spring in my place. I meane not now you grasse beastes, of any commotion as prophane T.C. like a senseles wretch, not able to vnder-

stand

ſtand an Engliſh phraſe/hath giuen out vpon that which he calleth the threatning of fiſtes. Aſſure your ſelues/I wil proue Marprelat eve I haue don with you. I am alone, No man vnder heauen is priuy/or hath bin priuie vnto my writings againſt you/I vſed the aduiſe of non therein. You haue and do ſuſpect diuers, as maſter Paggett/ maſter Wiggington/ maſter Vdall/ & maſter Penri/ &c. to make Martin. If they cannot cleare their ſelues their ſillineſſe is pitifull/ and they are worthy to beare Martins puniſhment. Well once againe anſwere my reſons/both of your Antichriſtian places in my firſt epiſtle vnto you/and theſe nowe vſed againſt you. Otherwiſe the wiſdome of the magiſtrate muſt needs ſmel what you are, And cal you to a reckoning/ for detcauing them ſoe long/ making them to ſuffer the church of Chriſt vnder their gouernment to be maimed and deformed.

Your reaſons for the defence of your hierarchie/ and the keeping out of Chriſts gouernment/vſed by this profane T. C. are already anſwered. They ſhew what prophane beaſtes you are. I wil heere repete them. But heere firſt the reader is to know what anſwere this T. C. maketh vnto the ſyllogiſmes/whereby I proue all L. biſhops to be petty popes/and petty Antichriſtes. I aſſure you no other then this/he flatly denieth the concluſion/whereas he might(if he had any learning in him/ or had read any thing)know/that euery dunſticall logician/ giueth this for an inuiolable precept/ that the concluſion is not to be denied. For that muſt needs be true/if the maior and minor be true/he in omitting the maior and minor/becauſe he was not able to anſwere thereby/granteth the concluſion to be true. His anſweare vnto the concluſion is/that al lord Gb. were not pety popes. Becauſe pag. 74. Cranmer/ Ridly/ Hooper/ were not petty Popes. They were not pety popes/ becauſe they were not reprobates. As though you bloch you/ euery petty pope and petty Anti-

chriſt were a reprobate. Why no man can deny Gregory the great/to be a petty Pope/ and a petty & petty Antichriſt. For he was the next immediate pope before Boniface the firſt/ that knowne Antichriſt: and yet this Gregory left behind him/ vndoubted teſtimonies of a chaſen childe of God: ſo might they/ & yet be petty Popes/in reſpecte of their office. Prophane T.C. his 1. and 2. reaſon/ for ỹ lawfulnes of our church gouerment. And what though good men gaue their conſent vnto our church gouernement/or writing vnto biſhops/ gaue them their lordly titles? Are their offices therefore lawfull/then ſoe is the popes office. For Eraſmus was a good man you cannot deny/and yet he both alowed of the popes office ſince his calling/and writing vnto him/gaue him his titles. So did Luther/ ſince his calling alſo/ for he dedicated his booke of chriſtian liberty vnto pope Leo the tenth. The booke & his Epiſtle vnto the Pope/ are both in Engliſhe. Here I would wiſh the magiſtrat/to marke what good reaſons you are able to aſſord for your hierarchie.

Thirdly/ ſaith prophane T.C. page 75. All Churches haue not the gouernment of Paſtors and Doctors: but Saxoni and Denmake/haue V. biſhops. You are a great State man vndoubtedly T.C. that vnderſtand/the ſtate of other Churches ſo well. But herein the impudencie of a proude foole appeareth egregiouſly. As though the teſtimonie of a ſicly Schoolemaſter/ being alſo as vnlearned/ as a man of that trade and profeſſion can be/ with any honeſtie/would be beleued againſt knowne experience. Yea/but Saxonie and Denmarke haue Superintendents/what then? ergo V. Archb. and biſhops? I deny it. Though other Churches had V. Archb. and Bb. this proueth nothing els/ but that other Churches are maimed and haue their imperfections. Your reaſon is this/ other good Churches are deformed/therefore ours muſt needes be ſo to. The kings ſonne is lame/ therefore the

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children of no subiects must go vpright. And these be all the good reasons which you can bring for the gouerment of Archb. and bishops/ against the gouerment of Christ. You reson thus. It must not be admitted into this kingdome/ because then Ciuillians shal not be able to liue/ in that estimation/ and welth/ wherein they now do. Carnal and senlles beastes/ whoe are not ashamed to prefer/ the outward estate of men/ before the glory of Christs kingdom. Here againe/ let the magestrate and other readers consider/ whether it be not time / that such brutish men/ should be looked vnto. Which reason thus. The body of Christ which is the church / must needes be maimed and deformed in this commou welth/ because otherwise ciuillians should not be able to liue. Why you enemies to the state/ you traytors to God and his worde / you Mar-prince/ Mar-law/ Mar-magestrate/ Mar-church / and Mar-common welth : do you not know that the worlde should rather go a begging/ then that the glory of god by maiming his church/ should be defaced ? Who can abide this indignity. The prince and state/ must procure god to wrath against them / by continuing the deformity of his church/ and it may not be otherwise/ because the ciuillians els must fall to decay. I wil tel you what/ you monstrous & vngodly bishops/ though I had no feare of God before mine eies/ and had no hope of a better life/ yet the loue that I owe/ as a natural man/ vnto her maiestie and the state would inforce me to write against you: her maiestie and this kingdome/ (whome the Lord blesse / with his mighty hand/ I vnfainedly beseech) must endanger them selues vnder the peril of Gods heauy wrath/ rather then the maime of our church gouernment must be healed/ for we had rather it should be so/ say our bishops/ then wee should be thrust out/ for if we should be thrust out/ the studie of the ciuil lawe/ must needs goe to wrack. Well/ if I had liued sometimes a citizen/ in that olde and auncient

(though heathenish) Rome / and had heard Kinge Dictatorus / Cesar / yea or Pompei himself giue out this speech / namely: that the citty and empire of Rome must needes be brought subiect vnto some danger / because otherwise / Catelin / Ventulus / Cethegus / with other of the nobilitie / could not tell how to liue / but must needs go a begging. I woulde surely / in the loue I ought to the safetie of that state / haue called him that had vsed such a speech / in judicium capitis, whosoeuer he had bin: and I woulde not haue doubted to haue giuen him the ouerthrow. And shal I being a christian English subiect / abide to heare a wicked crue of vngodly bishopps / with their hangones and parasites / affirme that our Queene / and our State / must needs be subiect vnto the greatest daunger that may be / vz. the wrath of God / for deforming his Church / and that Gods Church must needes be maimed and deformed among vs / because otherwise / a few Ciuillians shal not be able to liue. Shall I heare and see these thinges professed and published / and in the loue I owe vnto Gods religion and her Maiesty / say nothing. I cannot / I will not / I may not be silent at this speech: come what will come of it. The loue of a christian Church / prince and state / shal I trust / worke more in me / then the loue of a heathen Empire and state should do. Now iudge good reader / who is more tollerable in a commonwealth / Martin that would haue the enemies of her Maiesty remoued thence / or our bishops which would haue her life / and the whole kingdomes prosperitie hazarded / rather then a few Ciuillians should want maintenance. But I praye thee tell me T. C. why should the gouernment of Christ impouerish Ciuillians? Because saith he / pag. 77. the Canon law by which they liue / must be altered / if that were admitted. Yea but Ciuillians liue by the court of Amraltie / & other courts as well as by the Arches / vz. also the probatts of Testaments / the controuersies of tythes / matrimonie / and ma-

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ny other causes/which you bishops Mar-state/ do vsurpingly take from the ciuil magistrate/would be a means of Chillians maintenance. But are not you ashamed/ to professe your whole gouernment/to be a gouernment ruled by the Popes Canon lawes/ which are vanished by statute out of this kingdome? This notably sheweth that you are Mar-prince and Mar-state. For howe dare you retaine these lawes/ vnles by vertue of them/ you meane eyther to enforce the supremacie of the prince to go again to Rome/or to come to Lambeth. It is treson by Statute/ for any subiect in this land/to proceed doctor of the Canō law/ and dare you professe your church gouerment to be ruled by that law. As though one statute might not refer all matters of the Canon law/ vnto the temporall & common law of this Realme: and is this all you can say/T. C.

Yes sayth he/the gouernment of Christe/would bring 2
in the iudiciall law of Moses. As much as is morall of that law/or of the equitie of it/would be brought in. And do you gainesay it. But you sodden headed Asse you/the most part of that law is abrogated. Some part thereof is in force among vs/ as the punishment of a murtherer by death/and presumptuous obstinate theft by death/&c. Her 3
Maiesties prerogatiue in ecclesiastical causes/should not be a whit diminished/but rather greatly strengthened by Christs gouernment. And no lawe should be altered/ but such as were contrary to the lawde of God/ & against the profit of the common wealth: and therefore there can be no danger in altering these.

The ministers maintenance by tythe/ no puritane de- 4
nieth to be vnlawfull. For Martin (good M. Parson) you must vnderstand/ doth account no Brownist to be a puritane/nor yet a settish Cooperist.

The inconuenience which you shew of the gouerment 5
which is that men would not be ruled by it/ is answered afore. And I praye you/why should they not be better o-

bedient vnto Gods law/ if the same also were established by the lawe of the lande/ then to the Popes lawe and his Canons. You think that all men are like your selues: that is/ like bishops/ such as cannot chuse but breake the lawes and good orders of God and her Maiestie.

7 The lawes of Englande haue bene made/ when there was neuer a bishop in the Parliament/ as in the first yere of her Maiestie. And this reason as al the rest/ may serue to maintaine poperie/ as well as the hierarchie of Ely.

8 The gouerment of the church of Christ/ is no popular gouernement/ but it is Monarchicall/ in regarde of our head Christ/ Aristocraticall in the Eldership/ and Democraticall in the people. Such is the ciuill gouernement of our kingdome: Monarchicall in her Maiesties person: Aristocraticall in the higher house of Parliament/ or rather at the Councell table: Democraticall in the bodie of the commons of the lower house of Parliament. Therefore profane T.C. this gouernment seeketh no popularity to be brought into the Church: much lesse entendeth the alteration of the ciuill state/ that is but your slaunder/ of which you make an occupation. And I will surely paye you for it. I must be brief now/ but more warke for Cooper shall examine your slaunders. They are nothing else but proffes/ that as by your owne confessions you are bishops of the Diuell/ so you are enemies vnto the state. For by these slaunders/ you go about to blinde our state/ that they may neuer see a perfect regiment of the Church in our dayes. I saye/ that by your owne confession/ you are bishops of the Diuell. I will proue it thus. You confesse that your Lordly gouernment/ were not lawfull and tollerable in this cõmonwealth/ if her Maiesty & the state of the land did disclaime the same. Tell me/ doe you not confesse this. Denie it if you dare. For will you say/ that you ought lawfully to be here in our commonwelth whether her Maiesty and the Counsell wil or no: Is this the

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thankes that her Maieſtie ſhall haue/ for tollerating you in her kingdome all this while/ that nowe you will ſaye/ that you and your places ſtand not in this kingdome by her curteſie/ but you haue as good right vnto your places/as ſhe hath vnto her kingdome. And by this meanes your offices ſtande not by her good liking/ and the good liking of the ſtate/ as do the offices of our L. high Chancellor/high Treaſurer/ and high Steward of Englande. But your offices ought to ſtand & to be in force/in ſpight of her Maieſtie/ the Parliament/ Counſell/ and euerie man els/vnles they woulde doe you iniury. Soe that I know/ I/you dare not deny but that your offices weare vnlawfull in our common wealth/ if her Maieſtie the Parliament/and the Counſell woulde haue them aboliſhed. If you grant this/ then you doe not hold your offices as from God/but as from man. her maieſtie ſhe holdeth hir office/ and her kingdome/ as from God/ and is beholding for the ſame/vnto no prince nor ſtate vnder heauen. Your caſe is otherwiſe/ for you hold your offices as from her Maieſtie/ & not from god. For otherwiſe/you needed not to be any more beholding vnto her Maieſtie for the ſame in regarde of right/ then ſhe is bounde to be beholding vnto other ſtates in regarde of her right: and ſo you in regarde of your Lordly ſuperioritie/are not the biſhops of god/but as Ierom ſayth/ the biſhops of man. And this the moſt of you confeſs to be true/ and you ſee how dangerous it woulde be for you/to affirme the contrary: namely/ that you holde your offices as from god. Well ſir/if you ſay that you are the biſhops of man. Then tell me whether you like of Dean Iohn his booke. Yes ſayth T.C. For his grace did peruſe that booke/& we know the ſufficiencie of it to be ſuch/as the Puritans are not able to anſwere it. Well then/ whatſoeuer is in this booke is authenticall. It is ſo/ ſaith T.C. otherwiſe/ his grace would not haue alowed it. What ſay you then to the 140. T.C. 38.

page of that booke/where he saith/ (answering the treatise of the bishop of God/the bishop of Man/and the bishop of the Diuell) that there is no bishopp of man at all/ but euerie B. must be either the Bishopp of God/ or the Bishop of the Diuel. He also affirmeth/none to be the bishop of god, but he which hath warrant/both inclusiuely and also expressly in gods word. Now you Bishops of the Diuell/what say you now/are you spighted of the Puritans/because you like good subiects defend the lawes of her Maiestie/ or els because like incarnate Diuells/you are bishops of the Diuells/as you your selues confesse.

Deane Iohn, lib.4.page 340.line 7.

Here againe/ let the Magistrate once more consider/ what pestilent and daungerous beasts these wretches are vnto the ciuill state. For either by their owne confession/ they are the Bishops of the Diuell (and so by that means will be the vndoing of the state/if they be continued therein) or else their places ought to be in this commonwealth whether her Maiestie and our state will or no: because they are not (as they say) the bishops of man/that is/they haue not their superiorities/and their Lordly callings ouer their brethren by humane constitution/ as my LL. Chancellor/ Treasurer/and other honorable personages haue/ but by diuine ordinance. Yea/& their callings/they holde (as you haue heard) not onely to be inclusiuely/ but also expressly in the word. What shifte will they vse to auoyde this point? Are they the Bishopps of men/that is/holde they their iurisdiction as frō men. No saith Deane Gridges/no sayth Iohn of Canterburie and the rest of them/ (for all of them allowe this booke of Iohn Gridges) for then we are the bishops of the deuill/we cannot auoid it. Are they then the bishops of God/that is/haue they such a calling as the Apostles/Euangelistes/&c. had: that is/ such a calling as ought lawfully to be in a christian common wealth (vnlesse the magistrate woulde iniurie the Church/yea maime/deforme/and make a monster of the Church)

Church) whether the magistrate will or no. We haue say they. For our callings are not onely inclusiuely/ but also expressely in the worde. So that by Deane Gridges his confession/ and the approbation of Iohn Canterburie/ either our bishops are bishops of the diuel/ or their callings cannot be defended lawful/ without flat and plaine treason/ in ouerthrowing her Maiesties supremacie. And so Deane Gridges hath written/ and Iohn Whitgift hath approoued and allowed/ flat treason to be published.

Is Martin to be blamed for finding out and discouering traitors? Is he to be blamed for crying out against the Bb. of the Diuel. If he be/ then in deed haue I offended in writing against bishops? If not/ whether is the better subiect Martin or our bishops: whether I be fauored or no/ I wil not cease/ in the loue I owe to her Maiestie/ to write against traitors/ to write against the Diuels bishops. Our bishops are such by their owne confession. For they protest them selues to be bishopps of the Diuel. If they should holde the prehemínence to be from man/ If they hold it otherwise then from man/ they are traytors. And vntil this beast Docter Gridges wrote this booke/ they neuer as yet durst presume to claim their Lordships any otherwise lawful then from her maiestie/ yea and D. Gridges about the 60. page saith the same. But they care not what contrariety they haue in their writings/ what treason they hold/ as long as they are perswaded that no man shalbe tollerated to write against them. I haue once already shewed treason to be in this booke of the Deane of Sarum/ page. 448. I shew the like now to be pag. 340. Because Deane Gridges durst not answeare me. They haue turned vnto me in his stead/ a beast whome by the length of his eares/ I gesse to be his brother/ ẏ is/ an Asse of the same kinde. But I wil be answered of the Deane him selfe in this and the former point of treason/ or else/ his cloister shal smoake for it. And thus prophane T. C. you per-

perceiue what a good subiect you are/in defending the e-stablished gouernment. Thus also I haue answered all your booke in the matters of the lawfulnes of the gouer-ment by Pastors/Doctors/Elders and Deacons/and the vnlawfulnes of our bastardly Church gouernment/ by archbishops and bishops/where also the reader may see/ that if euer there was a church rightly gouerned/ that is a church without maime or deformity/ the same was gouerned by Pastors/Doctors/ elders and deacons.

whau/whau/but where haue I bin al this while. Ten to one among some of these puritans. Why Martin? Why Martin I say/hast tow forgotten thy selfe? Where hast ti bene/ why man/ cha bin a seeking for a Samons nest/ and cha vound a whol crue/ either of ecclesiasticall traitors/or of bishops of the Diuel/of broken and maim-ed members of the church: neuer winke on me good fel-low/for I will speue the truth/lett the puritans doe what they can. I say then that they are broken members/and I say Iohn of Canterbury if he be a member of the church/ I say he is a broken member/and that Thomas of Win-chester is a Chalerich member. Yea and cha vound that profane T. C. is afraid left her Maiestie shoulde giue Bi-shops liuings away from them. And therefore shutteth his booke with this position/vz. That it is not lawful to bestow such liuings vppon lay men/as are appointed by Gods law vppon ministers. But hereof more warke for Cooper shal learnedly dispute.

Reuerend. T. C. Admonition page. 1. 2. 3.

We vse the Ministers most vile nowe a dayes. God will punish vs for it/ as hee did those which abused his prophets.

Reuerend Martin.

Look to it T. C. then. For out of thine own mouth shalt thou be iudged/thou vnrighteous seruant. Our bishops are they which abuse the ministers. Our bishopps were

neuer

neuer good ministers as yet / and therefore they are not to be compared with the prophets.

Reuerend T.C. Page. 4.

Some men will say / that I do great iniurie to the prophets and apostles / in comparing our Bishops vnto the. But we may be happie if we may haue tollerable ministers in this perilous age.

Reuerend Martin.

I hope T.C. that thou dost not mean to serue the church with worse then we haue: what worse then Iohn of Canterburie? worse then Tom Tubtrimmer of Winchester? worse then the vickers of Hell / syr Iefferie Iances / the parson of Micklain / &c. I pray thee / rather the we should haue a change from euil to worse / let vs haue the euil still. But I care not if I abide ỹ venture of the change. Therefore get Iohn with his Canterburinesse / remoued / &c. (whome thou acknowledgest to be euill) and I dar not doubt / if worse come in their stead / but the diuell will soon fetch them away / and so we shalbe quickly rid / both of euill and worse. But good T.C. is it possible to finde worse then we haue. I do not marueil though thou callest me libeller / when thou darest abuse the Prophets sayre worse / then in calling thē libellers: for I tel thee true / thou couldest not haue anye way so stayned their good names / as thou hast done / in comparing them to our bishopps. Call me Libeller as often as thou wilt / I do not greatly care: but and thou lourst me / neuer liken me to our bishops of the diuell. For I cannot abide to be compared vnto those. For by thine owne comparison / in the 9. page / they are iust Balaams vp and downe.

Reuerend T.C. page 8.9.10.

Though our bishops be as euil as Iudas / the false Apostles / and Balaam / yet because they haue sometimes brought vnto vs Gods message / wee must thinke no otherwise of them / then of Gods messengers. For God

will not suffer Diuelish and Antichristian persons, to be the chiefe restorers of his Gospell.

Reuerend Martin.

First T.C. I haue truly gathered thine argument, though thou name not neither Iudas nor the false apostles. Proue it otherwise. Then hast thou reuerend Martin proued thy selfe a lyar. Now secondly then seeing it is so, I praye thee good honest T.C. desire our Iudasses (who was also one of the first Apostles) not to sell their master for money, desire our false Apostles (who preached no false doctrine for the most part) not to insult ouer poore Paule, I desire our good Balaams, not to follow the wages of vnrighteousnes. The counsell is good. For Iudas (though one of the first publishers of the Gospell (so were not our bishops in our time) yet hung himself. The false apostles had their reward, I doubt not. And Balaam as soon as euer the Israelites toote him, was iustly executed for his wickednes. The forced blessing wherewith he blessed the saued him not.

Reuerend T.C. page 10. l. 12. 13.

May coniecturall speeches bee abroad of bishops, as that they are couetous, giue not to the poore, hinder reformation, Simoniacks, &c. but the chiefe gouernours ought to take heede, that they giue no credit to any surhe things. I trust neuer any of them, commited idolatrie as Aharon did.

Reuerend Martin.

Yea, I beseeche you that are in authoritie in any case, not to beleeue any trueth against our bishops. For these puritans (although the bishops grant themselues to bee as euill as Balaam) could neuer yet proue the good fathers, to haue committed idolatrie as Aharon did. And as long as they bee no worse then Balaam was, there is no reason why they should be diskished. You know this is a troublesome worlde, men cannot come vnto any meare liuing

liuing without friendes. And it is no reason why a man should trouble his friende and giue him nothing/ a hundred pounds and a gelding/ is yet better then nothing. To bowle but seuen dayes in a weeke/ is a very tollerable recreation. You must knowe/ that Iohn of London/ hath sometimes preached (as this profane T. C. hath giuen out to his no small commendations) thrise in a yeare at Paules crosse. Now for labor/ it is reason that he should bestowe the rest of the yeare/ in maintaining his health by recreation/ and prouiding for his family: giue him leaue but to keepe out the gouernment of the Church/ to swear like a swaggerer to persecute/ and to take some small ten in the hundred: and truely he will be loath euer to commit idolatrie as Micheas did. I hope though Iudas sold his master/ yet that it can not be proued since his calling/ that euer he committed idolatrie.

Reuerend T. C. page 16. 17.

Though bishops should offende as Noah did in drunkennes/ yet good children should couer their fathers fault. For naturall children/ though they suffer iniuries at their fathers handes/ yet they take their griefes very mildely.

Reuerend Martin.

Bishop Westphaling. But what then? Parson Gravat parson of sir Iohn Pulchres in London (one of dumbe Iohns housing mates) will be drunke but once a weeke. But what then? good children should take lyghes in a cold morning/ light them at his nose/ to see if by that meanes some part of the fire that hath so flashed his sweete face/ might be taken away: this were their dutie/ sayth T. C. not to crie redde nose/ redde nose. But T. C. what if a man should finde him lying in the kenill/ whether should he take him vp (all to be mired like a swine) in the sight of the people/ and bring him home on his backe/ or fling a couered on him/ and let him there take his rest/ vntill his legges would beare him to carie him home. But

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me thinks brother T. C. you defend the bishops but euilfauoredly in these pointes. For you doe/ as though a thiefe should saye to a true man/ I must needs haue thy purse/ thou must beare with me/ it is my nature/ I must needes playe the thiefe. But yet thou dealest vncharitably with me/ if thou blasest it abroad: for though I make an occupation of theft/ yet charitie would couer it. So saye you/ though our bishops make a trade of persecuting and depriuing Gods ministers/ though they make a trade of continuing in Antichristian callings/ yet charitie woulde haue their faltes couered/ & haue them mildely delt with. As though T. C. there were no difference/ betwixt those that fall by infirmitie into some one sinne/ not making it their trade/ and not defending the same to be lawfull/ and our bishops which continue in an Antichristian calling/ and occupation/ and defend they may do so. But wil they leaue think you/ if they be mildly & gently delt with. Thē good Iohn of Canterbury/ I praye thee leaue thy persecuting: good Iohn of Canterbury leaue thy Popedome: good father Iohn of London/ be no more a bishop of the Diuell: be no more a traytor to God and his worde. And good sweet boyes/ all of you/ become honest men: maime & deform the church no longer: sweet fathers now/ make not a trade of persecuting: gentle fathers keep the people in ignoraunce no longer: good fathers now/ maintain the dumbe ministerie no longer. Be the destruction of the Church no longer/ good sweete babes nowe: leaue your Nonresidencie/ & your other sinnes/ sweete Popes now: and suffer the trueth to haue free passage. Lo T. C. nowe I haue mildely delt with the good fathers/ I will nowe expecte a while/ to see whether they will amende by faire means/ if not/ let them not say but they haue bin warned.

Reuerend T. C. from the 20. to the 30.

Though the bishops be faltie/ yet they are not to be excused that finde falt with them for synister ends. And the prince and magistrates/ is to take heed that by their sug-

geſtions/they be not brought to put downe L.biſhops/to take away their liuings/and put them to their penſions. For the putting of them to their penſions/ wouldd iſcourage young ſtudents from the ſtudy of diuinity.

Reuerend. Martin.

I thought you were a fraide to looſe your liuings/ by the courtier Martins meanes. But brethren feare it not. I woulde not haue any true miniſter in the land/ want a ſufficient liuing. But good ſoules/ I commend you yet/ that are not ſo baſhful/ but you will ſhew your griefes. Is it the treading vnder foote of the glory of God/ that you feare good men. Na na ſay they/ we could reſonably wel bear that loſſe. But we dye if you deminiſh the alowance of our Kitchin. Lett vs be aſſured of that/ and our Lordly callings/ and we do not greatly care/ how other matters go. I will when more worke is publiſhed/helpe thoſe good young ſtudents vnto a meane to liue/though they haue none of your Biſhopdomes/if they will be ruled by me.

Reuerend.T.C.page. 536.

There haue bene within theſe fewe weekes. 3. or 4. pamphlets publiſhed in print/againſt biſhops. The author of them calleth him ſelfe Martin/&c.

R Martin.

But good Tom Tubtrimmer/if there haue bin 3. or 4 publiſhed/why doth biſhop Cooper name on only/ why doth he not confute all? why doth he inuent obiections of his owne/ſeeing he had 3.booke more to confute/ or 2.at leaſt then he hath touched/ nay/ why doth he not confute one of them thoroughly/ ſeeing therein his Biſhopdome was reaſonably caperclawed I haue onely publiſhed a Piſtle/ and a Pitomie/ wherein alſo I graunt that I did reaſonably Piſtle them. Therefore T.C. you begin with a lye/ in that you ſay that I haue publiſhed either 3. or 4. bookes.

Reuerend. T.C. page. 38.

His grace neuer felt blow as yet/ &c. What is he past feeling, wilt thou tel me that T.C he sleepeth belike in the top of ye roust. I would not be so wel thwacked for the popedome of Canter. as he hath borne poore man. He was neuer able to make good syllogisme since I am sure. Hee alowed D. Bridges his booke quoth T.C. I pray thee what got he by that/ but a testimony against him selfe/ that either he hath allowed treason/ or confessed him selfe to be the bishop of the Diuell.

T. C. page. 38. He that readeth his grace his answere/ & M. Cartwrights reply/ shal see which is the better lerned of the twoe. So he shal in deed T.C. and he were very simple which could not discerne that. And there is soe much answered already as thou saist/ that his grace dare answere no more for shame. And T.C. you your selues grant T. Cartwright to be learned/ so did I neuer think John Whitgift to bee/ what comparison cann you make betwene them? But Thomas Cartwright/ shall I say/ that thou madest this booke against me/ because T.C. is sett to it wel take heed of it/ if I find it to be thy doing/ I will so besoop thee/ as thou neuer bangedst John Whitgift better in thy life. I see heere that they haue quarrelled with thee Water Trauerse/ John Penri/ Thomas Sparke/ Giles Wiggington/ Master Dauison/ &c. Nay it is no matter/ you are een wel serued/ this wil teach you I trow to become my chaplaines. For if you were my chaplains once/ I trowe John Whitgift/ nor any of his/ durst not once say blacke to your eies. And if I had thy learning Thomas Cartwright/ I would make them all to smoak. But though I were as verye an Affehead as John Catercap is/ yet I coulde deale well inough with cleargie men: yea with olde Winken de word D. Prime his selfe. And ile bepistle you D. Prime/ when I am at more leasure/ though in deede I tell you true/ that as yet I doe

dis-

disdaine to deale with a contemptible trencher chaplaine, such as you D. Bancroft, and Chaplaine Dupont are. But ise be with you all three to bring one day, you shall neuer scape my fingers, if I take you but once in hande. You see how I haue delt with Deane Iohn, your entertainement shalbe alike. But Thomas Cartwright, thou art T.C. so is Tom Cooper too. The distinction then betweene you both, shall be this: he shalbe prophane T.C. because he calleth Christ Iesus, by whom the gouernment by Pastors, Doctors, Elders & Deacons was commanded, to be he knowes not whom: and thou shalt be simple T.C.

Concerning Mistresse Lawson, prophane T.C. is it not lawfull for her to go to Lambeth by water, to accompanie a preachers wife, going also (as commonly godly matrons in London do) with her man: No saith T.C. I doe not like this in women. Tushe man, Thomas Lawson is not Thomas Cooper, he has no suche cause to doubt of Dame Lawsons going without her husbande, as the bishop of Winchester hath had of dame Coopers gadding. But more worke for Cooper, will say more for Mistresse Lawson. Qui pergit quod vult dicere quæ non vult audiet.

From whom soeuer Charde had his protection, his Face is glad of it, for otherwise he knoweth not how to get a printer, for the established gouernment, because the bookes will not sell.

Touching the Premunire, let the Libeller and his doe what he dare. Why brethren, what wisedome is this in you to dare your betters? doe you not know that I can sende you my minde by a Pistle, and then proone you to be pettie Popes, and enemies to the State. And how can you mend your selues. It is certaine you are in a premunire. If her Maiestie will giue me leaue to haue the law, I will be bound to bring 10000. poundes into her coffers vpon that bargain. And therefore foolish men, dare your T.C. pag. 40.

betters no more. And here I pray thee marke how I haue made the bishops to pull in their hornes. For whereas in this place they had printed the word *dare*, they bethought themselues/ ỳ they had to deale with my worship/ which am fauoured at the Court/ and being afraide of me/ they pasted the word *can* vpon the word *dare*, and so/ where before they bad me and mine doe what we durst: now they bid vs do what we can/ heping thereby to haue a frinde in a corner/ whoe woulde not suffer vs to doe what wee ought and durst: and so our abilitie shoulde not be according vnto their demerit. Marke now/ ye bishopps of the Diuell/ whether you be not afraide of me: I will see you tolled with the Premunire one day.

The like thing you shal finde in the 135. page. For there hauing said/ that they wil not denie the discipline to haue bene in the Apostles time/ they haue now pasted there vpon that/ That is not yet proued. So that although their consciences do tell them/ that the discipline was then/ yet they will beare the world in hand/ that that is not yet proued. Here you see that if this patch T.C. had not vsed two patches to couer his patcherie/ the bishops woulde haue accounted him to be as very a patch as Deane John.

A/ but these knaue puritans are more vnmannerly before his grace/ then the recusaunts are/ and therefore the recusants haue more fauor. I cannot blame them/ for wee ought to haue no popes. The papists liketh the Archiepiscopall Pall/ and therefore reuereuceth a petty Pope therein. And though the recusant come not to heare the sermons/ yet he is an informer very often/ vppon other mens information.

His grace denieth that euer he hard of any such matter/ as that the Iesuit should say/ he would becom a braue Cardinal/ if popery should come againe. I knowe T.C. that long since he is past shame/ and a notorious lyer/ otherwise how durst he deny this/ seeing Cliffe an honest

and

and a godly cobler/dwelling at Gattell bridg/ did iustifie this before his grace his teethe / yea and will iustifie the same againe if he be called. So will Atkinson too. Send for them if he dare. Ministers of the Gospel ought to be called priests/saith his grace/what say you by that? Then good sir John Cant, when wilt thou say Masse at our house. His grace is also perswaded/that there ought to be a lordly superioritie among ministers. So was Judas perswaded to sell his master. If you woulde haue these thinges proued/ profane T.C. referreth you to his grace his answer vnto simple T. C. and to doctor Bridges. That is/ if you woulde learne any honestie/you must go to the stewes/or if you would haue a good sauour/you must go to the sincke for it. Why thou vnsauorly snuffe/ dost tow thinke that men know not D. Bridges and John Whitgift. Yea but his grace also firmely beleeueth/that Christ in soule descended into hell. This is the 3. point of his catholike perswasion: but tell him from me/that he shal neuer be saued by this beliefe/ and my finger in his mouth. Let him tell what our sauiour Christ should do/ if he did not harrow hell. Where thou saiest M. Bong had onely the dealing with Thakwel the popish printer/ without his graces priuitie/thou liest in thy throat: M. Bong him selfe brought him to his grace/who ordered the matter as it is set downe in my Pistle. But did not I say truely of thee/ þ thou canst cog/face a lye/as fast as a dog can trot/ and that thou hast a right seasoned wainscoate face of ti nowne/ chwarnt tee/ti vorehead zaze hard as horne. page.41. page.46. page.44.

Concerning Walde-graue/its no matter how you deal with him/heez a foolish fellow/to suffer you to spoyle his presse and letters: an a had bin my worships printer/ide a kept him from your clouches. And yet it is pitie to belye the diuell: and therefore you shall not belye/ him and goe scotfree. As for the presse that Walde-graue solde/he did it by order/vz. he solde it to an allowed printer/ I. C. one

of his owne companie/ with the knowledge of his Warden Henry Denham/ &c. And call you this fauor/ in releasing him after long imprisonment? But I will giue you a president of great fauour in deede/ wherein you may see what an vngratefull fellow Walde-graue is to his grace/ who hath bin so good vnto him from time time. There being a controuersie betweene another printer and Walde-graue (all matters of printing being committed by the L. of the Counsell to his grace) Walde-graue made one of his company his friende (who could do much with his grace) to deale for him/ who brake the matter to his worship/ being at Croydon in his Orchard: so soone as the partie named Walde-graue/ he sweetely aunswered him/ saying: if it had bin any of the cõpany saue him/ he would haue graunted the suite/ but in no case to Walde-graue. Well Walde-graue/ obtayned the R. H. Lord Treasurers letter in his behalfe to his grace/ who when he had read it/ said/ I wil answer my L. Treasurer: with that Walde-graue intreated for his fauorable letter to the Wardens of his companie/ which in the end through M. Cooslins he obtained (though late) yet went home at night/ thinking to deliuer it in the morning: but before he was readie/ the Wardens were with him/ and rested him with a Pursiuant vpon his graces commandement/ Walde-graue telling them there was a letter from his grace/ which he receiued late the last night at Croidon: who answered/ they knew it well inough/ but this is his pleasure now: so they caried Walde-graue to prison/ and in this/ his grace was so good vnto him/ as to help him with an hundred marks ouer the shulders. If this be your fauour/ God keepe me from you/ ha M. Marpriate. Bishops haue iustly receiued according to their desertes/ hauing found greater fauour at my worships hands thē euer they deserued/ being notorious/ disobedient & godlesse persons/ vnthrifty spenders & consumers of the fruits/ not of their own labors/

A new reuenge for an old grudge.

(as

(as you say Waldo-graue was) but of the possessions of the church/persons that haue violated their faith to god/ his church/his maiesty/& this whol kingdom/& wittingly bring vs al without the great mercy of god to our vndoing: so that our wiues/ children & seruants haue cause to curse al V. Gb. To T.C. you see that I haue a good gift in imitation/ and me thinkes I haue brought your wordes into a marueilous good sense/wher as before in the cause of Waldo-graue/they were ilfauoredly wrested: and as for his wife & children/ they haue iust cause to curse John of London/ and John of Canterburie/ for their tyrannizing ouer him: by imprisoning and spoyling his goods/ and vexing his poore wife and children/ with continuall rifeling his house with their purciuants: who in Nouember last/violently rusht into his house/ breaking through the maine wall thereof after midnight/ taking away his goods/for some of the purciuants solde his bookes vp and downe the streats/to watchmen and others. Ah you Antichristian prelats/when will you make an ende of defending your tyrannie/ by the blood and rapine of her maiesties subiectes? You haue bin the consumers of the fruits of Waldo-graues labors: for haue you not sent him so often to prison/ that it seemed you made a common occupation thereof? For assoon as any booke is printed in the defence of Christs holy discipline/ or for ỹ detecting of your Antichristian dealings/ but your rauening purciuantes flye citie & countrie to seeke for Waldo-graue/as though he were bound by statute vnto you/either to make known who printed seditious bookes against my V. Face/or to go to prison himselfe/and threatned with the racke. And are you not ashamed to say/ that he euer violated his fayth? you know wel inough/that he is neither Archb. nor V. B. The case thus stood/after he had remained a long time in prison/not that time when Hartwell his graces secretary wisht that his grace might neuer eat bit of bread after he

O the greatnes of his graces fauor.

relea-

releaſed him. Nor at that time when you prophane T. C. told him/that all puritans had traiterous hearts. Nor at that time Wald-graue tolde his grace/that he was worſe thē Boner in regard of the time. Nor that time when he was ſtraungely releaſed by one of the Lorde of good Londons Swans. Neither was it at ỳ time/when his grace (good conſcionable noble man) violated his promiſe/ in that he told the wardens of the ſtaciouers/ that if Walde-graue woulde come quietly to him/ & ceaſe printing of ſeditious bookes/he would pardon what was paſt/ & the wardens promiſed his wife/that if he were committed/they would lye at his graces gate til he were releaſed/ and for al this/ yet he was committed to the white Lyon/ where he laye ſixe weekes. Nor it was not at that time/ when his grace allowed Watſon the purciuant/to take of Walde-graue/ 13.s.4.pence/for caryng of him to the white Lyon. But it was that time/when his grace kept him 20.weekes together in the white lyon/ for printing the Complaint of the comminaltie/the Practize of prelats/A learned mans iudgment/&c. Means being vſed for his liberty/his frend who was bound for him told him/his liberty was obtained in maner following. You muſt be bounde ſaith he/in a 100.pounds/ to print no more bookes hereafter/but ſuch as ſhalbe authorized by hir Maieſty or his grace/or ſuch as were before lawfully authorized: whereunto he anſwered/ that it was not poſſible for him to containe himſelfe within the compaſſe of that bond/neither ſhould his conſent euer go to the ſame (the ſame wil D. Cooling witnes (that maidenly Doctor/ who ſits cheek by ioll with you) if he will ſpeake a trueth/which wordes Walde-graue vttered to him/going in the old pallas at weſtminſter with his keeper before he was releaſed) yet he woulde gladly haue his libertie if he might lawfully. For ſaide he/I being a poore workeman to my companie/ cannot poſſibly obſerue it. For many bookes heretofore printed/ had cum

Whereby it may appeare he ſwore not to his friend.

pri-

priuilegio, & yet were neuer authorized: & againe/that it were but a folly for him to sue to her Maiestie/ the office were very base and vnfit for her. And he might be wel assured that Caiphas of Cant. would neuer authorize any thing for his behoofe/and so it fell out. And thus Martin hath prooued you in this/as in all other things/ to be lyars. And what is it that you Gb. & your hangones will not saye by Walde-graue/whom you would hang if you could. I will be briefe in the rest/ but so/ as reader may perceiue that T.C. was hired to lye by commission.

I wil stand to it/that his grace accounteth the preaching of the word/ being the only ordinary meanes of saluation to be an heresie/ & doth mortally persecute the same: his appellation to the obedient clergie shall stand him in no steed/when more worke for Cooper/ is published. And there I will pay thee for abusing M. Wiggington/ and Master Dauison/whose good names can take no staine/ from a bishops chopps. If his grace reiected Master Euans for want of conformity/why is the quare impedit gotten against the bishopp of Worcester/ by the noble Earl of Warwick his patron. I hope he wil see both the quare impedit, and the premunire to/ brought vppon the bones of father Edmond of Worcester. It is a common bragge with his grace his parasites/ and with himselfe/ that he is the second person in the land. More work shal pay his grace for commending the Apocripha a prophane and a lying storye in many places/ to be vnseperably ioined with the holy word of God. You grant D. Sparke to haue set his grace and your selfe T.C. at a non plus, for the septuaginta is contrary to the Hebrew/ and therefore/ you maintain contrary translations/and require men to approue both. Martin hath marred Richard patriks market/ for otherwise he was in good hope to haue a benefice at his grace his hand/ & to be made a minstrell. Shamelesse and impudent wretches that dare deny Iohn of Cãt.

page.46.

page.47.

page.47.

page.48.49.

2:Esdras.14. 21.37.&c.

page.50.

to haue bin at any time vnder D. Perne/ but as a fellowe of the house/ where he was master/ whereas all the world knoweth him to haue bin a poore scholler in that house/ yea and his grace hath often confessed / that hee beinge there a poore scholler/ was so poor as he had not a napkin to wipe his mouth/ but when he hadd gotten some fatte meat of the fellowes table/ would go to the shrine/ and first wipe his mouth on the on side and then the other/ because he wanted a napkin / iudge you whether this bee not a meaner stake/ then to cary a cloakbag/ which is not spoken to vpbraide any mans poverty / but to pull the pride of Gods enemy/ an ase lower. Although wee cannot beleeue D. Perne in the pulpit/ yet in this point wee will not refuse his testimony. I am gladd Iohn of London you will not deenie / but you haue the Diars cloth/
page.51.52. make restitution then: thou madest the porter of thy gate
53.54. a ministier Iohn/ and thou mightest do it lawfully. Why so I pray thee/ why man/ because he was almost blinde/ and at Paddington being a small people / hee could not
page.55.56. starue as many soules/ as his master doth/ which hath a great charge. I hope M. Mador will thinke scorne/ to aske Iohn of London forgiuenesse. The substance of the tale is true . I told you that I had it at the second hand. Are you not a shamed/ to deny the elmes to be cut downe at Fulham? Why her maiesties taker tooke them from Iohn of London. And simple fellowes/ are you not able to discern between a plesant frump giuen you by a counsellor/ and a spech vsed in good earnest. Alas poore Iohn of London/ doest thou thinke/ that M. Vicechamberlain spake as he thought . Then it is time to begg thee for a swagg . And so it is if thou thinkest wee will beleeue the turncoate D. Perne speaking vnto vs in his own name/ who like an Apostate/ hath out of the pulpit/ tolde so many vntruthes. And as it is as lawfull to bouie / the
page.57.58. Sabboth/ as it is to eat/ and for you to make dumbe mi-

ni-

niſters as it was for Dauid to eat of the ſhew bread pag. 110. or for the Machabees to fight on the Sabbeth/ or for Moſes to grant a bil of diuorcement? I perceiue theſe men will haue the good diuinity/ if it be to be gotten for money. Yea and our Sauiour Chriſt/ ſware by his faith very often. How ſo good Iohn. I neuer hard that before/ why ſaith T.C. he ſayd Amen Amen very often/ and Amen/is as much as by my faith / page. 62. horrible and blaſphemous beaſtes/ whither will your madnes growe in a while/if you be not reſtrained. M. Allen the Grocer is paid all ſaue 10. pound : for the vſe of that/ the executors haue Iohn of Londons bleſſing. And I thinke they are reaſonably wel ſerued. If the tale of Geniſon be not true/why was Iohn of London alotted by the counſel/ to pay him(I think)40. pounds for his falſe impriſonment. Iohn of London is not dumb/ becauſe he preacheth ſomtimes thrise a yeare at Pauls croſſe. Then we ſhall neuer make eur money of it I ſee. But I pray thee T.C. howe canſt thou excuſe his blaſpeemie/of Eli,Eli,lammaſabackthani: there haue bin 2. outragious facts amongſt others committed in the world/ by thoſe that profeſſe true religion/the on was the betraying of our ſauiour by Iudas an apoſtle/the other was the horrible mocking of his agonie and bitter paſſion/by Iohn Elmar a biſchop in this ſpeeche. If he had bene in ſome reformed Churches/ the blaſpheemer woulde haue hardly eſcaped with his life. And is it true ſweete boy in deed? hath Leiceſterſhiere ſo embraced the Goſpell without contention / and that by Dumb Iohns meanes? Litle doeſt thou know what thou haſt done nowe/ howe if Martin be a Leyceſter ſhiere man/ haſt not thou then ſett out the praiſe of thine awne kane? For martin I am ſure/hath wrought your Caiphas Chaire more wracke and miſery/ then all the whole land beſide. And therefore thou ſeeſt/ a man may be ſo madd ſomtimes/that he may praiſe he cannot tel what. The bi-

page.62.

page.58.

page.59.

page.61,62.

page.63. shop of Rochester in presenting him selfe to a parsonage/ did noe more then lawe allowed him. And do so againe good John of Rochester/and it will be for thy credit. For/ these puritans woulde finde fault I thinke with John of Cant. (if he beleeuing that Christe in soule went to hell) should holde it vnlawfull for a man to pray vnto Christe being in hell. And sweet John of Cant. if euer thou praiedst in thy life for any bodies soules/now pray for thy brother D. Squire and Tarletons soules. They were honest fellows/though I think dean Johns ears be longer. For

page.63.64. why good sweet John/may not your worship do this/as well as William of Lincolne might pray/ that our soules should be with the soules of professed traiterous papists.

The good B. of Winchester did not protest/that at sir M. Queries which was laid to his charge/ but he spake

page.14.65. 66.&c. som things that way. Wel brother Winchester/you confesse the most part/& we wil beleeue the rest for your sake

page.71. without witnes. The B. of Winchester neuer said that it was an heresie/ to holde that the preaching of the worde was the only ordinarie means to saluation/but inasmuch as Penri helde that the effect of saluation coulde not be wrought by the word read/he said that was not far from heresie: why brother Cooper/ what is this els but open confession. For John Penri as appeareth in his writings holdeth the word read/to be no ordinary means of saluation at al. This I know you wil accoũt an heresie/otherwise your case is damnable/ that cause the people to content themselues with reading/& hold that they may ordi-

page.72.75. narily be saued thereby. Yea but T. of Winchester disputed a M. of Art/45. yeare ago in diuinitie. Here is an old lad once. I hope that disputation was very cholerickly performed. And he did once as pretty a thing as that came to. For once preaching at Canter. he was disposed to note out T.C. I meane simple T.C. in his sermon/ his part he plaid after this sort. he noted 4. great hidraes of the gos-

pell/

pell in his sermon. 1. Carnall security. 2. heathnish gentility. 3. Obstinat papistrie/ 4. saith he/ when I looke in his forehead/ I finde T.C. written therein/ which I cannot otherwise interpret/ then thankles curiositie/ thanklesse for the benefits already receiued/ & more curious then needs in vain & needles questions. The old finder did not know himselfe to be T.C. when he thus spake/ & this is ỳ thankles curiosity ỳ hath answered Martin. Yea & he saw martins picture drawn when he was a yong man. I perceiue then he was not blind/ as the old porter of Paddington/ whom Iohn of London bedeaconed & beminstrelled. Turian of Winchester himselfe was his painter. Mydas of Caut. the iudge. The one of the 2. womē caled ignorance/ was the goodwife of Bath/ D. Culpable warden of new colledge/ ỳ other called ielious suspition/ was ỳ for Iohn of Exeter. Thē came in Winkenderword/ alias D. Prime calumniator. This Winken & his B. of Winchester/ drew innocencie to wit/ Martin Marprelat gentleman by the haire of the head. Then followed Dolus fraus insidiæ. To wit/ D. Perne/ D. Reynold & D. Colins. The treader was rankered malice/ his eyes were fierie/ his face thinn & withered/ pined away with melancholi/ & this was D. Copcoat. Then followed dolfull repentance/ ỳ is Dean Iohn/ repenting that euer he had writtē in the Bb. behalfe/ because his grace is not as good as his worde. T.C. consider this picture vntill we meet againe. Now my busines calleth me away/ I am trauelling towards Banbury/ for I here say that there hath bin old adoe. For baliers daughters wold haue knights whether they would or no. I wil learne the trueth hereof/ & so I will post to Solihill/ & visiting som parts of Stafford/ Warwick/ & Northampton shires/ I will make a iourney backe againe to Norfolke and suffolke: I haue a register at Bure/ & by that time my visitors will be come out of Cornwall/ Deuon & Hampshire. And now fare thee well good prophane T.C. I

cannot now meddle with the long period which thou hast in the 33.34.pag.of thy book/it is but 38.lines: thou art longer wided then Deane John is I see/ though he hath longer periods then that which I set downe. Whereas thou dost complaine that the liuings of our bishopps are so small/ that some of their children are like to go a begging. There is a present remedy for that. For to what end els/is John of Cant.vnmaried/but to prouide for the bishops children who shalbe poorly left. Though in deed/I neuer said in my life/that there was euer any great familiaritie(though I know there was some acquaintaunce) betweene mistris Toye and John Whitgift. And ile befie em/ile befie em that will say so of me. And wherfore is Richard of Peterborowe vnmaried/but to prouide for other mens children. O now I remember me/ he has also a charge to prouide for/his hostesse and cosin of Sibson. The peticoat which he bestowed vpon her/within this six moneths was not the best in England/the token was not vnmeete for hir state. Farewell/ farewell/ farewell olde Martin/ and keepe thee out of their handes for all that. For thou art a shrewd fellowe/ thou wilt one day ouerthrow them Amen. And then thou swearest by thy faith/ quoth John of London.

Martin the Metropolitane to John the Metropolitane sayth/Nemo confidat nimium secundis.

Martin to his troubled sonnes sayth/
Nemo desperet meliora lapsus.

Anglia Martinis disce favere tuis.

Falts escaped

Tytle line ten/read/ Chaplaine hath shewed himselfe in his late Admonition to the people of England to be/&c. Epistle page third/ read Eulogein for Enlogeni. Beare with the rest of the falts.